

Womens Speaking

Justified, Proved and Allowed of by 20
the SCRIPTURES,

All such as speak by the Spirit and Power
of the Lord JESUS.

And how WOMEN were the first
that preached the Tidings of the Resurrection of
JESUS, and were sent by CHRIST'S
Own Command, before He ascended
to the Father, John 20.17.

*And it shall come to pass, in the last dayes, saith the Lord, I will pour out
of my Spirit upon all flesh, your Sons and Daughters shall Prophesie.*
Acts 2. 27. Joel 2. 28.

It is written in the Prophets, They shall be all taught of God, saith Christ;
John 6. 45.

*And all thy Children shall be taught of the Lord, and great shall be the
Peace of thy Children, Isa. 54. 13.*

*And they shall teach no more every man his Neighbour, and every man his
Brother, saying, Know the Lord; for they shall all know me, from the
least to the greatest of them, saith the Lord, Jer. 31. 34.*

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London, Printed in the Year, 1666.

Womens Speaking

Unlawful, Prohibited and Allowed of by
the Society

As much as speaking by the Spirit and Power
of the Lord Jesus Christ

Now WOMEN were the first

to speak by the Spirit and Power
of the Lord Jesus Christ, and to be
obedient to His Word

and to be

obedient to His Word, and to be

obedient to His Word, and to be

obedient to His Word, and to be

obedient to His Word, and to be

obedient to His Word, and to be

London, Printed in the Year 1800.

Womens Speaking Justified, Proved, and Allowed by the Scriptures.

WHEREAS it hath been an Objection in the minds of many, and several times hath been objected by the Clergy, or Ministers, and others, against Womens speaking in the Church; and so consequently may be taken, that they are condemned for meddling in the things of God; the ground of which Objection, is taken from the Apostles words, which he Writ in his first Epistle to the Corinthians, chap. 14. vers. 34, 35. And also what he writ to Timothy in the first Epistle, chap. 2. vers. 11, 12. But how far they wrong the Apostles intentions in these Scriptures, we shall shew clearly when we come to them in their course and order. But first let me lay down how God himself hath manifested his Will and Mind concerning Women, and unto Women.

And first, When God created Man in his own Image; in the Image of God created he them, Male and Female; and God blessed them; and God said unto them, Be fruitful, and multiply: And God said, Behold, I have given you of every Herb, &c. Gen. 1. Here God joyns them together in his own Image, and makes no such distinctions and differences as men do; for though they be weak, he is strong; and as he said to the Apostle, His Grace is sufficient, and his strength is made manifest in weakness, 2 Cor. 12. 9. And such hath the Lord chosen, even the weak things of the world, to confound the things which are mighty; and things which are despised, hath God chosen, to bring to nought things that are, 1 Cor. 1. And God hath put no such difference between the Male and Female as men would make.

It is true, The Serpent that was more subtiler than any other Beast of the Field, came unto the Woman, with his Temptations, and with a lie; his subtilty discerning her to be more inclinable to hearken to him, when he said, If thou eat, your eyes shall be opened; and the Woman saw that the Fruit was good to make one wise; there the temptation got into her, and she did eat, and gave to her Husband, and he did eat also, and so they were both tempted into the transgression and disobedience; and therefore God said unto Adam, when that he hid himself: when he heard his voice, Hast thou eaten of the Tree which I commanded thee that thou shouldst not eat? And Adam said, The Woman which thou gavest

me, she gave me of the Tree, and I did eat. And the Lord said unto the Woman, What is this that thou hast done? and the Woman said, The Serpent beguiled me, and I did eat. Here the Woman spoke the truth unto the Lord: see what the Lord saith, *Gen. 3.* after he had pronounced Sentence on the Serpent; *I will put enmity between thee and the Woman, and between thy Seed and her Seed; it shall bruise thy head, and thou shalt bruise his heel, Gen. 3.*

Let this Word of the Lord, which was from the beginning, stop the mouths of all that oppose Womens Speaking in the Power of the Lord; for he hath put enmity between the Woman and the Serpent; and if the Seed of the Woman speak not, the Seed of the Serpent speaks; for God hath put enmity between the two Seeds, and it is manifest, that those that speak against the Woman and her Seeds Speaking, speak out of the enmity of the old Serpents Seed; and God hath fulfilled his Word and his Promise, *When the fulness of time was come, he hath sent forth his Son, made of a Woman, made under the Law; that we might receive the adoption of Sons; Gal. 4. 4, 5.*

Moreover, the Lord is pleased, when he mentions his Church, to call her by the name of Woman, by his Prophets, saying, *I have called thee as a Woman forsaken, and grieved in Spirit, and as a Wife of Tomb, Isa. 54.* Again, *How long wilt thou go about, thou back-sliding Daughter? For the Lord hath created a new thing in the earth, a Woman shall compass a Man, Jer. 31. 22.* And David, when he was speaking of Christ and his Church, he saith, *The Kings Daughters are all glorious within, her cloathing is of wrought Gold; she shall be brought unto the King: with gladness and rejoicing shall they be brought; they shall enter into the Kings Palace, Psal. 45.* And also King Solomon in his Song, where he speaks of Christ and his Church, where she is complaining and calling for Christ, he saith, *If thou knowest not, O thou fairest among women, go thy way by the footsteps of the Flock, Cant. 1. 8. c. 5. 9.* And John, when he saw the wonder that was in Heaven, he saw a Woman clothed with the Sun, and the Moon under her feet, and upon her head a Crown of twelve Stars; and there appeared another wonder in Heaven, a great red Dragon stood ready to devour her Child: here the enmity appears that God put between the Woman and the Dragon, *Revelations 12.*

Thus much may prove that the Church of Christ is a Woman, and those that speak against the Womens speaking, speak against the Church of Christ, and the Seed of the Woman, which Seed is Christ; that is to say, Those that speak against the Power of the Lord, and the Spirit of the Lord speaking in a Woman, simply, by reason of her Sex, or because

because she is a Woman, nor regarding the Seed, and Spirit, and Power that speaks in her; such speak against Christ, and his Church, and are of the Seed of the Serpent, wherein lodgeth the enmity. And as God the Father made no such difference in the first Creation, nor ever since between the Male and the Female, but alwayes out of his Mercy and loving kindness, had regard unto the weak. So also, his Son, Christ Jesus, confirms the same thing; when the *Pharisees* came to him, and asked him, if it were lawful for a man to put away his Wife? he answered and said unto them, *Have you not read, That he that made them in the beginning, made them Male and Female, and said, For this cause shall a Man leave Father and Mother, and shall cleave unto his Wife, and they twain shall be one flesh, wherefore they are no more twain but one flesh; What therefore God hath joyned together, let no Man put asunder, Mat. 19.*

Again, Christ Jesus, when he came to the City of *Samaria*, where *Jacobs Well* was, where the Woman of *Samaria* was; you may read, in *John 4.* how he was pleased to preach the Everlasting Gospel to her; and when the Woman said unto him, *I know that when the Messiah cometh, (which is called Christ) when he cometh, he will tell us all things;* Jesus saith unto her, *I that speak unto thee am he;* This is more than ever he said in plain words to Man or Woman (that we read of) before he suffered. Also he said unto *Martha*, when she said, she knew that her Brother should rise again in the last day, Jesus said unto her, *I am the Resurrection and the Life: he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth shall never die. Believest thou this?* she answered, *Yea Lord, I believe thou art the Christ, the Son of God.* Here she manifested her true and saving Faith, which saw at that day believed so on him, *John 11. 25, 26.*

Also that Woman that came unto Jesus with an Alabaſter Box of very precious Oynment, and poured it on his Head as he sat at meat; it's manifested that this Woman knew more of the secret Power and Wisdom of God, then his Disciples did, that were filled with indignation against her; and therefore Jesus saith, *Why do ye trouble the Woman? for she hath wrought a good work upon me; Verily, I say unto you, Whereſoever this Gospel shall be preached in the whole World, there shall also this that this Woman hath done, be told for a memorial of her, Matt. 26. Mark 14. 3.* *Luke* saith further, *She was a sinner, and that she stood at his feet behind him weeping, and began to wash his feet with her tears, and did wipe them with the hair of her head, and kissed his feet, and anointed them with Oynment.* And when Jesus saw the Heart of the *Pharisee* that had bidden him to his house, he took occasion to speak unto *Simon*, as you may read in *Luke 7.* and he turned to the Woman, and said,

said, Simon, seest thou this Woman? Thou gavest me no water to my feet; but she hath washed my feet with tears, and wiped them with the hair of her head: Thou gavest me no kiss; but this Woman, since I came in, hath not ceased to kiss my Feet: My Head with Oyl thou didst not anoint; but this Woman hath annointed my Feet with Oynment: Wherefore I say unto thee, her sins, which are many, are forgiven her; for she hath loved much, Luke 7. 37, to the end.

Also there was many Women which followed Jesus from Galilee, ministring unto him, and stood afar off when he was Crucified, Mat. 28. 55. Mark 15. Yea even the Women of Jerusalem wept for him, inasmuch that he said unto them, Weep not for me, ye Daughters of Jerusalem; but weep for your selves, and for your Children, Luke 23. 28.

And certain Women which had been healed of evil Spirits and Infirmities, Mary Magdalen; and Joanna the Wife of Chuzi, Herods Stewards Wife; and many others which ministred unto him of their substance, Luke 8. 2, 3.

Thus we see that Jesus owned the Love and Grace that appeared in Women, and did not despise it; and by what is recorded in the Scriptures, he received as much love, kindness, compassion, and tender dealing towards him from Women, as he did from any others, both in his life time, and also after they had exercised their cruelty upon him; for Mary Magdalene, and Mary the Mother of Joseph, beheld where he was laid; And when the Sabbath was past, Mary Magdalene, and Mary the Mother of James, and Salome, had brought sweet spices that they might annoint him: And very early in the morning, the first day of the week, they came unto the Sepulchre at the rising of the Sun; And they said among themselves, Who shall roll us away the stone from the door of the Sepulchre? And when they looked, the stone was rolled away, for it was very great: Mark 16. 1, 2, 3, 4. Luke 24. 1, 2. and they went down into the Sepulchre; and as Matthew saith, The Angel rolled away the stone; and he said unto the Women, Fear not, I know whom ye seek, Jesus which was Crucified: he is not here, he is risen, Mat. 28. Now Luke saith thus, That there stood two men by them in shining apparel, and as they were perplexed and afraid, the men said unto them, He is not here; remember how he said unto you when he was in Galilee, That the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again; and they remembered his words, and returned from the Sepulchre, and told all these things to the eleven, and to all the rest.

It was Mary Magdalene, and Joanna, and Mary the Mother of James, and the other Women that were with them, which told these things to the

the Apostles, *And their words seemed unto them as idle tales, and they believed them not.* Mark this, ye despisers of the weakness of Women, and look upon your selves to be so wise; but Christ Jesus doth not so, for he makes use of the weak: for when he met the Women after he was risen, he said unto them, *All Hail*, and they came and held him by the Feet, and worshipped him; then said Jesus unto them, *Be not afraid; go tell my Brethren that they go into Gallilee, and there they shall see me.* Mat. 28. 10. Mark 16. 9. And John saith, when Mary was weeping at the Sepulchre, that Jesus said unto her, *Woman, why weepest thou? what seekest thou?* And when she supposed him to be the Gardiner, Jesus saith unto her, *Mary;* she turned her self, and saith unto him, *Rabboni*, which is to say *Master*; Jesus saith unto her, *Touch me not, for I am not yet ascended to my Father, but go to my Brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God,* John 20. 16, 17.

Mark this, you that despise and oppose the Message of the Lord God that he sends by Women; what had become of the Redemption of the whole Body of Man-kind, if they had not believed the Message that the Lord Jesus sent by these Women, of and concerning his Resurrection? And if these Women had not thus, out of their tenderness and bowels of love, who had received Mercy, and Grace, and forgiveness of sins, and Virtue, and Healing from him; which many men also had received the like, if their hearts had not been so united and knit unto him in love, that they could not depart as the men did, but sat watching, and waiting, and weeping about the Sepulchre until the time of his Resurrection; and so were ready to carry his Message, as is manifested; else how should his Disciples have known, who were not there?

Oh! blessed and glorified be the Glorious Lord; for this may all the whole body of man-kind say, though the wisdom of man, that never knew God, is alwayes ready to except against the weak; but the weakness of God is stronger then men, and the foolishness of God is wiser then men.

And in *Acts 18* you may read how *Aquila* and *Priscilla* took unto them *Apollos*, and expounded unto him the way of God more perfectly; who was an eloquent man, and mighty in the Scriptures; yet we do not read that he despised what *Priscilla* said, because she was a Woman, as many now do.

And now to the Apostles words, which is the ground of the great Objection against Womens Speaking; And first, *1 Cor. 14.* let the Reader seriously read that Chapter, and see the end and drift of the Apostle

Apostle in speaking these words : for the Apostle is there exhorting the *Corinthians* unto charity, and to desire Spiritual gifts, and not to speak in an unknown tongue ; and not to be Children in understanding, but to be Children in malice, but in understanding to be men ; and that the Spirits of the Prophets should be subject to the Prophets ; for God is not the Author of Confusion, but of Peace : And then he saith, *Let your Women keep silence in the Church, &c.*

Where it doth plainly appear that the Women, as well as others, that were among them, were in confusion ; for he saith, *How is it Brethren ? when ye come together, every one of you hath a Psalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation ? let all things be done to edifying.* Here was no edifying, but all was in confusion speaking together ; Therefore he saith, *If any man speak in an unknown Tongue, let it be by two, or at most by three, and that by course ; and let one Interpret ; but if there be no Interpreter, let him keep silence in the Church.* Here the Man is commanded to keep silence as well as the Woman, when they are in confusion and out of order.

But the Apostle saith further, *They are commanded to be in Obedience,* as also saith the Law ; and if they will learn any thing, let them ask their Husbands at home ; for it is a shame for a Woman to speak in the Church.

Here the Apostle clearly manifests his intent ; for he speaks of Women that were under the Law, and in that Transgression as Eve was, and such as were to learn, and not to speak publicly, but they must first ask their Husbands at home ; and it was a shame for such to speak in the Church : And it appears clearly, that such Women were speaking among the *Corinthians*, by the Apostles exhorting them from malice and strife, and confusion, and he preacheth the Law unto them, and he saith, in the Law it is written, *With men of other tongues, and other lips, will I speak unto this people,* vers. 2.

And what is all this to Womens Speaking ? that have the Everlasting Gospel to preach, and upon whom the Promise of the Lord is fulfilled, and his Spirit poured upon them according to his Word, *Acts* 2. 16, 17, 18. And if the Apostle would have stopped such as had the Spirit of the Lord poured upon them, why did he say just before, *If any thing be revealed to another that sitteth by, let the first hold his peace ? and you may all prophesie one by one.* Here he did not say that such Women should not Prophecise as had the Revelation and Spirit of God poured upon them ; but their Women that were under the Law, and in the Transgression, and were in strife, confusion & malice in their speaking ; for if he had stopt Womens praying or prophesying, why doth he say, *Every man praying or prophesying, having his head covered, dishonoureth his*

his head ; but every Woman that prayeth or propheseth with her head uncovered, *discommeneth her head* ? Judge in your selves, Is it comely that a Woman pray or prophesy uncovered ? For the Woman is not without the Man, neither is the Man without the Woman, in the Lord, 1 Cor. II. 3, 4, 13.

Also that other Scripture, in 1 Tim. 2. where he is exhorting that Prayer and Supplication be made every where, lifting up holy Hands without wrath and doubting ; he saith in the like manner also, That Women must adorn themselves in modest apparel, with shamefastness and sobriety, not with broidered hair, or gold, or pearl, or costly array ; He saith, Let Women learn in silence with all subjection, but I suffer not a Woman to teach, nor to usurp authority over the Man, but to be in silence ; for Adam was first formed, then Eve ; and Adam was not deceived, but the Woman being deceived was in the transgression.

Here the Apostle speaks particularly to a Woman in Relation to her Husband, to be in subjection to him, and not to teach, nor usurp authority over him, and therefore he mentions Adam and Eve ; But let it be strained to the utmost, as the opposers of Womens Speaking would have it, that is, That they should not preach nor speak in the Church, of which there is nothing here ; Yet the Apostle is speaking to such as he is teaching to wear their apparel, what to wear, and what not to wear ; such as were not come to wear modest apparel, and such as were not come to shamefastness and sobriety, but he was exhorting them from broidered hair, gold, and pearls, and costly array ; and such are not to usurp authority over the Man, but to learn in silence with all subjection ; as it becometh Women professing Godliness with good works.

And what is all this to such as have the Power and Spirit of the Lord Jesus poured upon them, and have the Message of the Lord Jesus given unto them ? must not they speak the Word of the Lord because of these undecent and irreverent Women that the Apostle speaks of, and to, in these two Scriptures ? And how are the men of this Generation blinded, that bring these Scriptures, and pervert the Apostles Words, and corrupt his intent in speaking of them ? and by these Scriptures, endeavour to stop the Message and Word of the Lord God in Women, by condemning, and despising of them. If the Apostle would have had Womens speaking stop, and did not allow of them, why did he entreat his true Yoke-Fellow to help those Women who laboured with him in the Gospel ? *Gal. 2. 3.* And why did the Apostles joyn together in Prayer and Supplication with the Women, and Mary the Mother of Jesus, and with his Brethren, *Acts 1. 14.* If they had not allowed, and had union and fellowship with the Spirit of God, wherever it was

revealed in Women as well as others. But, all this opposing and gain-
 saying of Womens Speaking, hath arisen out of the bottomless Pit and
 spirit of Darknels that hath spoken for these many hundred years to-
 gether in this night of Apostacy, since the Revelations have ceased and
 been hid; and so that spirit hath limited and bound all up within its
 bond and compass, and so would suffer none to dissent, but such as that
 spirit of Darknels approved of. *Man or Woman* who has drawn justice

And so here hath been the misery of these last Ages past, in the time
 of the Reign of the Beast, that *John* saw when he stood upon the Sand
 of the Sea, rising out of the Sea, and out of the Earth, having seven
 Heads and ten Horns, *Rev. 13.* In this great City of *Babylon*, which
 is the Woman that hath sitten so long upon the Scarlet-coloured Beast,
 full of names of Blasphemy, having seven Heads and ten Horns; and
 this Woman hath been arrayed and decked with gold, and pearls, and
 precious stones; and she hath had a golden Cup in her hand, full of
 Abominations, and hath made all Nations drunk with the Cup of her
 Fornication; and all the world hath wondred after the Beast, and hath
 worshiped the Dragon that gave power to the Beast; and this woman
 hath been drunk with the blood of the Saints, and with the blood of
 the Martyrs of Jesus; and this hath been the woman that hath been
 speaking and usurping authority for many hundred years together.
 And let the times and ages past testify how many have been murdered
 and slain, in Ages and Generations past; every Religion and Profession
 (as it hath been called); killing and murdering one another, that would
 not joyn one with another: And thus the Spirit of Truth, and the Powers
 of the Lord Jesus Christ hath been quite lost among them that have
 done this; and this mother of Harlots hath sitten as a Queen, and said,
She should see no sorrow; but though her dayes have been long, even
 many hundred of years, for where was power given unto the Beast, to
 continue forty and two months, and to make war with the Saints, and
 to overcome them; and all that have dwelt upon the earth have wor-
 shiped him, whose names are not written in the Book of the Life of the
 Lamb, slain from the foundation of the world.

But blessed be the Lord, his time is over, which was above twelve
 hundred years, and the darknels is past, and the night of Apostacy
 draws to an end; and the true Light now shines, the morning Light,
 the bright morning Star, the Good and Old Spring of David he is risen,
 he is risen, glory to the highest for evermore; and the Joy of the
 morning is come, and the Bride, the Lambs Wife, is making her self
 ready, as a Bride that is adorning for her Husband, and so her is granted
 that she shall be arrayed in fine linen, clean and white, and the fine

Women is the Righteousness of the Saints ; The Holy Jerusalem is descending out of Heaven from God, having the Glory of God, and her Light is like Jasper Stone, clear as Christal.

And this is the same Woman that all the Children of the Promise are born of ; neither Children of the bond-woman, which is Hagar, which genders to strife and to bondage, and which answers to Jerusalem which is in bondage with her Children ; but this is the Jerusalem which is free, which is the Mother of us all ; And so this bond-woman and her children, that are born after the flesh, have persecuted them that are born after the Spirit, even until now ; but now the bond-woman and her Seed is to be cast out, that hath kept so long in bondage and in slavery, and under limits ; this bond-woman and her brood is to be cast out, and our Holy City, the New Jerusalem, is coming down from Heaven, and her Light will shine throughout the whole earth, even as a Jasper stone, clear as Christal, which brings freedom and liberty, and perfect Redemption to her whole Seed ; and this is that Woman and Image of the Eternal God, that God hath owned, and doth own, and will own for evermore.

More might be added to this purpose, both out of the Old Testament and New, where it is evident that God made no difference, but gave his good Spirit, as it pleased him, both to Man and Woman, as Deborah, Huldah, &c. Sarah. The Lord calls by his prophet Isaiah, *Hearken unto me, ye that follow after Righteousness, ye that seek the Lord, look unto the Rock from whence ye were hewn, and to the hole of the Pit from whence ye were digged ; look unto Abraham your Father, and to Sarah that bare you ; for the Lord will comfort Zion, &c.* Isa. 5. And Anna the Prophetess, who was a Widow of fourscore and four years of age, which departed not from the Temple, but served God with fastings and prayers night and day, she coming in at that instant, (when old Simeon took the Child Jesus in his arms, and) she gave thanks unto the Lord, and spake of him to all them who looked for Redemption in Jerusalem, Luke 2. 36, 37, 38. And Philip the Evangelist, into whose house the Apostle Paul entered, who was one of the Seven, Acts 6. 3. He had four Daughters which were Virgins, that did prophesie, Acts 21.

And so let this serve to stop that opposing Spirit that would limit the Power and Spirit of the Lord Jesus, whose Spirit is poured upon all flesh, both Sons and Daughters, now in his Resurrection ; and since that the Lord God in the Creation, when he made man in his own Image, he made them male and female ; and since that Christ Jesus, as the Apostle saith, was made of a Woman, and the power of the High-est overshadowed her, and the holy Ghost came upon her, and the holy

thing that was born of her, was called *the Son of God*, and when he was upon the Earth, he manifested his *love*, and his *will*, and his *mind*, both to the Woman of *Samaritan*, and *Martha*, and *Mary* her Sister, and several others, as hath been shewed; and after his Resurrection also manifested himself unto them first of all, even before he ascended unto his Father. *Now when Jesus was risen, the first day of the week, he appeared first unto Mary Magdalene*, Mark 16. 9. And thus the Lord Jesus hath manifested himself and his Power, without respect of Persons; and so let all mouths be stoppt that would limit him, whose Power and Spirit is infinite, that is pouring it upon all flesh.

And thus much in answer to these two Scriptures, which have been such a stumbling block, that the ministers of Darkness have made such a mountain of; But the Lord is removing all this, and taking it out of the way.

M. F.

A further Addition in Answer to the Objection concerning Women keeping silent in the Church; For it is not permitted for them to speak, but to be under obedience; as also saith the Law, If they will learn any thing, let them ask their Husbands at home, for it is a shame for a Woman to speak in the Church; Now this as Paul writeth in 1 Cor. 14. 34. is one with that of 1 Tim. 2. 11. Let Women learn in silence with all subjection.

TO which I say, If you tie this to all outward Women, then there were many Women that were Widows which had no Husbands to learn of, and many were Virgins which had no Husbands; and *Philip* had four Daughters that were Prophets; such would be despised, which the Apostle did not forbid: And if it were to all Women, that no Woman might speak, then *Paul* would have contradicted himself; but they were such Women that the Apostle mentions in *Timothy*, That *grew wanton, and were lusty-bodies, and haters, and kicked against Christ*: For Christ in the Male and in the Female is one, and he is the Husband, and his Wife is the Church; and God hath said, that his Daughters should prophesie as well as his Sons: And where he hath poured forth his Spirit upon them, they must prophesie, though blind Priests say to the contrary, and will not permit holy Women to speak.

And whereas it is said, *I permit not a Woman to speak, as saith the Law*: but where Women are led by the Spirit of God, they are not under the Law, for Christ in the Male and in the Female is one; and where he is made

made manifest in Male and Female, he may speak, for he is the end of the Law for Righteousness to all them that believe. So here you ought to make a distinction what sort of Women are forbidden to speak, such as were under the Law, who were not come to Christ, nor to the Spirit of Prophecy: For *Hulda*, *Miriam*, and *Hanna*, were Prophets, who were not forbidden in the time of the Law, for they all prophesied in the time of the Law; as you may read, in *2 Kings* 22. what *Hulda* said unto the Priest, and to the Ambassadors that were sent to her from the King, Go, saith she, and tell the Men that sent you to me, Thus saith the Lord God of Israel, Behold, I will bring evil upon this place, and on the Inhabitants thereof, even all the words of the Book which the King of Judah hath read; because they have forsaken me, and have burnt Incense to other Gods, to anger me with all the works of their hands: Therefore my wrath shall be kindled against this place, and shall not be quenched. But to the King of Judah, that sent you to me to ask counsel of the Lord, so shall you say to him, Thus saith the Lord God of Israel, Because thy heart did melt, and thou humbledst thyself before the Lord, when thou heardest what I spake against this place, and against the Inhabitants of the same, how they should be destroyed; Behold I will receive thee to thy Father, and thou shalt be put into thy Grave in peace, and thine eyes shall not see all the evil which I will bring upon this place. Now let us see if any of you blind Priests can speak after this manner, and see if it be not a better Sermon then any of you can make, who are against Womens Speaking? And *Isaiah*, that went to the Prophetess, did not forbid her Speaking or Prophecying, *Isa.* 8. And was it not prophesied in *Joel* 2. that Hand-maids should Prophecy? And are not Hand-maids Women? Consider this, ye that are against Womens Speaking, how in the Acts the Spirit of the Lord was poured forth upon Daughters as well as Sons. In the time of the Gospel, when *Mary* came to salute *Elizabeth* in the Hill Countrey in Judea, and when *Elizabeth* heard the salutation of *Mary*, the Babe leaped in her Womb, and she was filled with the Holy Spirit; and *Elizabeth* spoke with a loud voice, Blessed art thou amongst Women, blessed is the fruit of thy Womb; whence is this to me, that the Mother of my Lord should come to me? for lo, as soon as thy Salutation came to my ear, the Babe leaped in my Womb for joy; for blessed is she that believes, for there shall be a performance of those things which were told her from the Lord. And this was *Elizabeths* Sermon concerning Christ, which at this day stands upon Record: And then *Mary* said, My Soul doth magnifie the Lord, and my Spirit rejoiceth in God my Saviour, for he hath regarded the low estate of his Hand-maid: for behold, from henceforth all Generations shall call me blessed; for he that is mighty, hath done to me great things, and holy is his Name; and his Mercy is on them that

a woman hath said, when old Ely the Priest thought he had been drunk; and see if any of you blind Priests that speak against Womens Speaking, can Preach after this manner; who cannot make such a Sermon as this woman did, & yet will make a trade of this Womens words: And did any the Queen of Sheba speak thus much to Solomon, and received the Law of God in her own Kingdom, and Ussell the Lord God then loved Solomon, and let him on the throne of Israel, because the Lord loved Israel forever, and made the King to Equity and Righteousness: And this was the language of the Queen of Sheba. And see what glorious expressions Queen Hester useth to comfort the people of God, which was the Church of God; as you may read in the book of Hester, which caused joy and gladness of heart among all the Jews, that prayed and worshipped the Lord in all places, and prospered her like contrary to the Kings command, went and spoke to the King, in the wisdom and fear of the Lord, by which means she saved the lives of the people of God; and righteous Mordecai did not forbid her speaking, but said, if she held her peace, her and her Fathers house should be destroyed, and herein you blind Priests are contrary to Righteousness.

Likewise you may read how Hester spoke, and what nobility she did, and how she spoke to the Elders of Israel, and said, Dear Brethren, seeing ye are the honorable & Elders of the People of God, and have rendered grace by your Fathers in time past very long, that they might be prouder, they would make her Gladder in the young men, and women, and children of Israel, that they might be prouder, and be a curse to God; for Isaac, Jacob, and Moses, and all they pleased God, and were steadfast in Faith, through manifold troubles. And read also her prayer in the Book of Judith, and how the Elders commended her, and said, All that have been in the world, and women that reproach thy words, pray and persevere in the fear of God. So these Elders of Israel did not forbid her speaking, as you blind Priests do; yet you will make a Trade of Womens words to get money by; and take Texts, and Preach Sermons upon Womens words; and still cry out, Women must not speak, Women must be silent; so you are far from the minds of the Elders of Israel, who praised God for a Womens speaking. But the Jezebel, and the Woman, the false Church, the great Whore, and rattling women, and busy-bodies, which are forbidden to Preach, which have a long time spoke and rattled, which are forbidden to speak by the True Church, which Christ is the Head of; such VWomen as were in transgression under the Law, which are called a VWoman in the Revelations. And see further how the wife VWoman cryed to Joab over the VVall, and saved the City of Abel, as you may read, 2 Sam. 20. how in her wisdom

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THE END

